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the cover:

This month's cover is a recent photograph of
President David O. McKay with one of his favourite horses
at the McKay family home in Huntsville, Utah.
Throughout his life, President McKay has had a
great love for animals.

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EDITORIAL

‘Whatsoever a Man Soweth...’

By President

N. Eldon Tanner



I WELL remember and was greatly impressed when President McKay related how, as a very small boy, he was frightened by noises in the night and crawled out of bed to pray to his Heavenly Father and received the assurance that nothing would hurt him. Again, as a boy, while riding in the field one day, he dismounted from his horse and knelt by its side to pray for guidance. In fact, all of his life, from childhood to manhood he prayed to the Lord. Though he knew it not, he was preparing himself for the important position he now holds as Prophet, Seer and Revelator through whom the Lord speaks and directs His people.

Boys and girls, men and women everywhere, regardless of who they are, are consciously or unconsciously becoming what they are going to be. Paraphrasing what William James so wisely said, “By every smallest stroke of virtue or of vice, we are spinning our own fates, good or evil. As we become permanent drunkards by so many separate drinks, so we become Saints in the moral and authorities in the political and scientific spheres by so many separate acts and hours of work.”

If a boy is courteous and considerate of others today, he will more likely be considerate of others tomorrow and he will become naturally a courteous person. If one lies or steals or backbites today, it will be easier for him to do the same tomorrow and he is definitely determining the kind of person he is. Our future is today as today definitely becomes a part of the future.

If a young man wishes to be a professional football player, he talks and thinks and trains to play football today and each day because as he trains and prepares today, so will he be tomorrow. He will never accomplish or reach his goal by doing other things when he should be on the training field.

Two young men decided they would like to be medical

doctors. One set out to prepare himself by being a good student in high school and the other said, “Oh, I’ll study when I get into university.” The results clearly showed to both of these young men that if one wants to be a good student in college, he had better try being a good student in school.

One of the most costly errors in life is that of thinking that we can learn good by doing evil.

If one wishes to be a highly respected citizen or to be saved in the Celestial Kingdom or excel in any field, he had better be living the kind of life today that will prepare him for that goal because he is now fast becoming what he is going to be.

Being true to oneself every day will bring happiness, where if one chooses or does that which is wrong, he cannot avoid unhappiness. As President McKay has said, “The responsibility is upon each individual to choose the path of righteousness, of faithfulness, and duty to fellowmen. If he chooses otherwise, and as a result meets failure, misery, and death, he alone is to blame.”

Paul puts it in these words, “Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap.”

What a wonderful thing it was to see the youngest Assistant to the Council of the Twelve Apostles, Elder Boyd K. Packer, 37 years of age chosen by a Prophet of God and sustained by the membership of the Church as many other young men have been chosen by the Lord. His life has been one of devotion to the Church and to the work of the Lord. Though he knew not that such a call would ever come, nor did it ever enter his mind, he was fast becoming what he was going to be and is today. He, as all of us, will continue to reap, as he sows.

TO LIVE



East German police standing guard at the Brandenburg Gate in Berlin

I AM confident few of us appreciate the great freedom we have in the free world. Even though these freedoms vary from nation to nation, we are still able to move about and do the things we want without many restrictions. There are certain compulsions such as those to make sure that the literacy is high, or that our health is protected, and that various natural resources are preserved, etc., but generally we have freedom to move about and do quite as we please.

Competition, pride, and other urges force us to do the important things in life and to improve ourselves. The average individual has a very well-rounded life in which he does the things he enjoys. Aside from the normal amount of problems, most people are quite happy; and through this balance and the exercise of our individual agency and enterprise, there radiates from the countenance of most individuals the light of a personality born of accomplishment through individual effort.

To an even greater extent, the happiness that radiates in the face of Latter-day Saints because of belief in God, man's relationship to God, a knowledge of the purpose of understanding and purpose of our being, where we came from, why we are here, and where we are going, the great understanding and purpose of life gives them a radiance and a happiness that drives us on to greater heights. In other words, because life has real meaning, our happiness is great.

One of the great attributes of members of the Church is their friendliness, their warmth for each other, their association with one another, the warmth of a handshake, the cheerful greeting, the friendly visits, the radiation of happiness in all that we do both in our daily lives and through our religious services. The smiling faces and happy

countenances are usually born of a vindication of service well rendered, pride, in individual accomplishment and hope of achievement.

I hope we will never lose these virtues. I have seen the unsmiling faces of countless thousands of people who live without choice, people who have their choices and their decisions made for them; people who live in a completely controlled economy, where there is no choice as to what they wear because there are only certain things to wear; there is no choice as to what they eat because they have only certain things they can eat; there is no choice as to how they furnish their house, as their house is furnished for them; there is no choice as to what kind of car they drive, since all cars are alike; there is no choice as to which school they go to since there is but one school, the school of the state. In this controlled economy, all choices are controlled and dictated.

In Moscow I saw a small band of Christians meeting in a Baptist Church only large enough to hold 300. In the entire city of Moscow, a city of 6½ million people—there are only 4,000 members of this Christian sect—and possibly very few more in the entire country, because their freedom of choice has been taken from them. I saw the sober, unsmiling faces of these Christians who scarcely dare let it be known that they are Christians and attend the church. I saw hordes of people, tired and hungry, waiting for days in railway stations with their young children crying and hungrily pulling at loaves of bread and sleeping on their bundles of clothes, waiting for a turn to be permitted to travel. There was no friendly conversation, there was no laughter, no frivolity or joking, simply sober, tense, unsmiling faces.

By PRESIDENT JAMES A. CULLIMORE

President of the Central British Mission

WITHOUT CHOICE

I was told that the average Russian family, with both husband and wife working, do well to keep body and soul together, buying what few necessities they require. They have little other concern in life but to buy bread and wine, having very little else of interest in their dreary life. Why should there be concern? They have but to eat and live. There is little opportunity for choice. There is little incentive other than if they do unusually well they may be able to buy two loaves of bread, two bottles of wine. Then, perhaps if they do even better, they will be rewarded by being able to live in a new modern apartment furnished by the government, and completely owned and controlled by the government. They will have little choice as to its adornments.

Being interested in the retail business, I watched for the type of advertising that was done in the newspapers and the publicity by the various shops. I suddenly came to the realisation that I could find no advertising and would see no publicity, for this is controlled economy. This is the state of no choice. Why would there be advertising or publicity? This would only be an invitation for people to choose, but in controlled economy that which is to be sold is placed on sale and they buy what is there and ask no questions.

I have never been so grateful in all my life for the great plan of salvation, which gave us our free agency, as opposed to the plan of Satan, which would have denied us this agency. President David O. McKay said in his inspired prayer as he dedicated the London Temple, "Next to life, we express gratitude for the gift of free agency. When Thou didst create man, Thou placed within him part of Thine omnipotence and bade him choose for himself. Liberty and conscience thus became a sacred part of human nature. Freedom not only to think, but to speak and to act is a God-given privilege."

The eternal principle of free agency is more precious than life itself. The fight to maintain our free agency is a continuation of the fight against Lucifer's unrighteous proposition in the heavens as alluded to in Isaiah 14:12-14, "How art thou fallen from heaven, O Lucifer, Son of the Morning! . . . Thou has said in thine heart, I will ascend into heaven . . . I will be like the most high." And in Revelations 12:7-9, "And there was a war in heaven: Michael and his angels fought against the dragon . . . and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

In this pre-existent life we were associated with our Heavenly Parents. In this Celestial home, we were influenced by the presence, the power and example of His holy and exalted Parentage. We were in somewhat of a state of innocence and were restrained from evil desires. We were numbered among the "Sons of God who shouted for joy

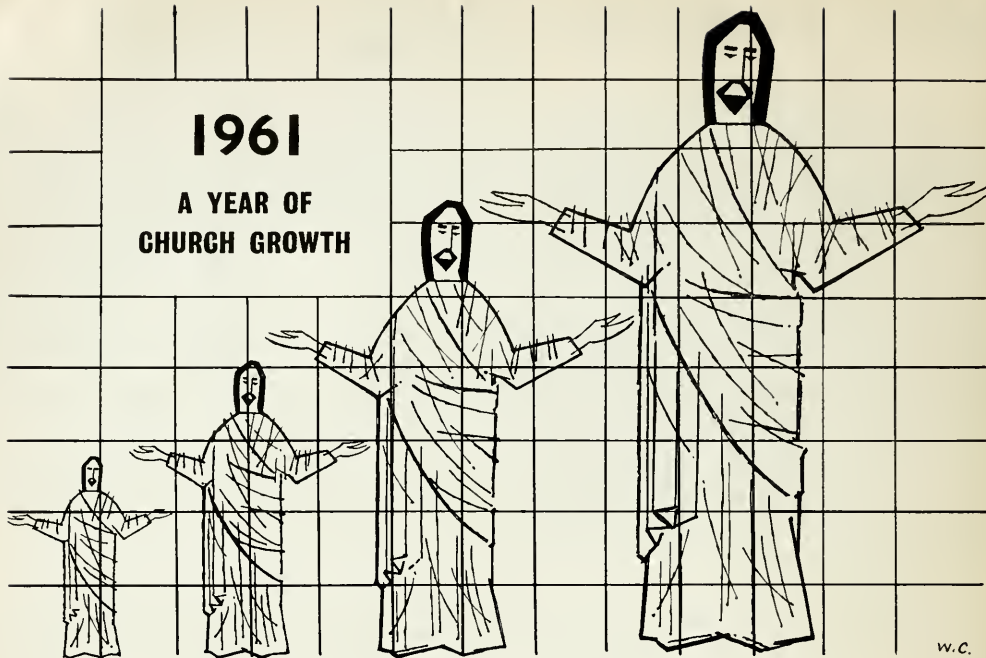
(Continued on page 66)



Inside the Baptist Church in Moscow. The congregation are sober and unsmiling—and there are no young people, as no one under 18 is allowed to attend a church.

1961

A YEAR OF CHURCH GROWTH



W.C.

PROGRESS was once again the big story of the Church of Jesus Christ of Latter-day Saints in 1961. It was notable in the number of stakes and wards organized; in missions created; in convert baptisms, which were at an all-time high; in the number of buildings erected and dedicated; and in the many and varied activities and accomplishments of the far-flung membership of the Church.

It was a year of such growth and development as to cause the First Presidency to say in their annual Christmas Message to the members of the Church:

"Evidences of progress in the Church give us true cause for rejoicing. Nineteen Sixty-one has been an eventful and prosperous year. The loyalty of the members to the ideals and teachings of the Man of Galilee has been evidenced in many ways—by the response of tens of thousands to the Message of the Restored Gospel as proclaimed by messengers at home and abroad; by ready and willing response to 'calls' and assignments; and by increased tithes and offerings. Surely with these and other equally meritorious services, the Lord is pleased, for He has said: 'This is my work and my glory—to bring to pass the immortality and eternal life of man.'" (Deseret News, December 19, 1961)

Though actual figures are not available it is certain that last year saw the largest annual increase in Church membership. A conservative estimate is that the total member-

ship at the close of 1961 was approximately 1,825,000. This was an increase of 132,000 over the 1960 total of 1,693,000. Of this increase approximately 90,000 were baptised converts in the full-time and stake missions of the Church.

BY HENRY A. SMITH

Managing Editor of "Church News"

The remaining 42,000 marks the normal increase through the baptism of the children of members.

This total increase will be approximately 40,000 greater than in any previous year. It will represent a percentage growth of 7.2 per cent, making the Church one of the fastest, if not the fastest growing church in the world.

The Church added 26 new stakes during 1961. This is three short of the record yearly total of 29 added the previous year. This year ended with 345 stakes. There were three new missions created to bring the total to 64.

Though the number of new wards is not available it is likely they will be in such number as to make the grand

total exceed 3,100 wards and independent branches, compared with the total of 2,882 at the end of 1960.

Many happenings of interest made 1961 one of the most eventful years of Church history. A search for the other "big stories" of the year will serve to call attention to a score of these notable events.

Some of the most interesting events of the year centred about the First Presidency. Perhaps of most unusual interest was the call of President Hugh B. Brown in June to become a member of the First Presidency, thus increasing the membership of that quorum to four. President J. Reuben Clark, Jr., celebrated his 90th birthday anniversary on September 1, and then a short six weeks later the Church was saddened at his passing. This brought a reorganisation of the First Presidency on October 12, with the appointment of President Henry D. Moyle as first counsellor, succeeding President Clark and the choice of President Brown as second counsellor, succeeding President Moyle.

Several of the outstanding events of the year centred around our beloved Church leader, President David O. McKay, who observed his 88th birthday on September 8. He made news very early in the year, January 2, when he and his charming companion, Mrs. Emma Ray Riggs McKay, observed their 60th wedding anniversary, with the Church wishing them well and members of the family joining in observing the significant event.

On Sunday, January 15, President McKay journeyed to the "cradle of Mormonism," Palmyra, New York, where he dedicated an impressive chapel indicative of the growth of the Church in that region of its birth. Before the month was over he made the important announcement that the next temple of the Church would be erected on a site already selected in Oakland, California, overlooking San Francisco Bay. During the year the Church Building Department and Church architects have pushed plans for the temple to ensure the beginning of construction in early spring of 1962 as promised by President McKay.

President McKay continued his "march of news" with a fast jet-plane journey to England, where he dedicated the newly-completed £300,000 Hyde Park Chapel in the heart of London. The Church leader also visited Scotland and then Wales, where he broke ground for a new chapel and unveiled a plaque placed on the birthplace of his mother, Jeanette Evelyn Evans McKay, in Merthyr Tydfil.

April General Conference came and went without unusual circumstance, but not so the October General Conference. This featured the appointment of six new General Authorities—Elder Gordon B. Hinckley to the Council of the Twelve Apostles; Elders Thorpe B. Isaacson and Boyd K. Packer as Assistants to the Twelve and a new Presiding Bishopric, Bishop John H. Vandenberg and counsellors, Robert L. Simpson and Victor L. Brown. The retiring bishopric consisted of Presiding Bishop Joseph L. Wirthlin, Bishop Isaacson and Carl W. Buehner.

A new general presidency was named for the YWMIA, Mrs. Florence C. Jacobson as president, with Mrs. Margaret R. Jackson and Mrs. Dorothy P. Holt as counsellors. A few weeks later, Bishop Buehner became an assistant general superintendent of the YMMIA.

Another announcement of the October conference, and one which will become of ever increasing importance to the auxiliaries of the Church in the months and years ahead was the formation of an all-Church Co-ordinating Council and three co-ordinative committees, one for the children, one for the youth and one for the adults of the Church. This announcement was made at the general priesthood meeting in the Salt Lake Tabernacle by Elder Harold B. Lee of the Council of the Twelve. Elder Lee had been chairman of the committee which had been making a survey of the overall need of co-ordinating Church auxiliary programmes.

Another announcement of the October conference, and Elder Lee as chairman of the all-Church Co-ordinating Council, and naming of three committee chairmen, all members of the Council of the Twelve—Elder Marion G. Romney, to head the adult group, Elder Richard L. Evans to head the youth group, and Elder Hinckley to head the children's group.

As the year closes these three committees are in the process of organising and naming members of permanent sub-committees in each age group.

"Every member a missionary" was a much heralded theme of 1961, gaining impetus following the historic Mission Presidents' Seminar in Salt Lake City. All mission presidents throughout the world were summoned to Salt Lake City late in June and early July for the first meeting of its kind ever held in the Church. Here they received instructions from the First Presidency, other General Authorities and the various departments of the Church including the auxiliaries, Church Building Committee and the finance department.

This seminar marked the launching of a new uniform method of teaching the Gospel in all the missions of the Church and the emphasis on a co-operating programme wherein "every member is a missionary."

Teams of the General Authorities were sent out into the stakes and missions of this continent to introduce the new programme and effect a co-ordination of the missionary effort of stakes and missions. The world missions were formed into areas and members of the General Authorities placed over them.

Stake missions where there was no overlapping with full-time missions were also formed into 26 areas and a supervisor especially appointed for each area. Under their supervision the stake missions have moved toward adoption of the new uniform proselyting plan and implemented the call for "every member a missionary."

Mormons Open a Local Bookshop

THIS significant Press announcement heralded the official opening of the new premises of Deseret Enterprises, Ltd., the company set up by the First Presidency of the Church to handle the distribution and sale of Church books and supplies for the English-speaking Stakes and missions outside of North America.

The new four-storey building, called Deseret House, at 288 London Road, Mitcham, Surrey, includes a well-laid out bookshop, stocked with Church and other books, a separate department for the sale of Temple garments, offices and a warehouse. The upper three storeys house 12 self-contained flats which are being let out to local people.

The attractive frontage of Deseret House, and its interior lay-out, was commented on by the president of the local Chamber of Commerce and described as a "face-lift for Mitcham."

Many Church and civic leaders were among the 150 people who attended the opening ceremony. Brother Derek A. Cuthbert, the general manager, welcomed the visitors and explained the organisation and objectives of the new company.

Elder Spencer W. Kimball, of the



At the opening of the new bookshop - Elder Spencer W. Kimball, Bro. D. A. Cuthbert and Elder Howard W. Hunter.

Council of the Twelve, officially opened the building by cutting a ribbon across the door. All those attending looked round the premises and were then served with hot punch and light refreshments by local sisters. Souvenir bookmarks were given to everyone to mark the occasion.

Among those at the opening were

Sister Kimball, Elder Howard W. Hunter, of the Council of the Twelve, and Sister Hunter, President N. Eldon Tanner, of the West European Mission and Sister Tanner, together with Presidents from Stakes and missions in the British Isles and West European countries. Representatives of the Mitcham Chamber of Commerce and the Council were also present.

TWO OF THE APOSTLES

DURING the month of January the saints, the missionaries and investigators of the stakes and missions within the West European Mission area had the very great privilege and blessing of having two of the Apostles of the Lord in their midst. Elder Howard W. Hunter, in company with President and Sister N. Eldon Tanner, met with President and Sister Rulan T. Hinckley and their missionaries in the French Mission in the City of Paris. They also held a very successful meeting with the missionaries, saints and investigators with 372 in attendance, about 30 of whom were investigators.

From there they proceeded to Geneva where they met with President and Sister Henry D. Moyle, the zone counsellors, supervising and travelling elders and companions of the French East Mission. While there a meeting with the



The staff—Sister Vera Godwin, office staff; Bro. Thomas Price, Star circulation manager; Bro. David Boulton, sales manager; Sister Mary Greenwood, book-keeper; Bro. Derek A. Cuthbert, general manager; Bro. Ken Sugars, packer; Sister Astrid Richards, office staff; Bro. Dougald McKeown, warehouse manager.

missionaries, saints and investigators was held with 175 attending, 30 or 40 of them being investigators.

On January 13th and 14th a joint stake conference with the Manchester and Leeds Stakes was held in Manchester, 1,664 people being in attendance. Again, many of these were investigators. Regular conference meetings were held on Saturday with leaders of the two stakes. While in Manchester they met with President and Sister Grant S. Thorn, of the North British Mission, and all their missionaries. From here they went to Belfast, Ireland, and met with President and Sister Bernard Brockbank and held a meeting with the missionaries, saints and investigators, with over 300 in attendance, 40 of whom were searching for the truth. In Glasgow they held a big mass meeting with 1,150 in attendance, a fourth of whom were investigators, the others being missionaries and saints. At Sutton Coldfield the missionaries of the Central British Mission, under the direction of President and Sister Cullimore, also enjoyed, as did those who met in the other meetings, the fine spirit, instructions and encouragement given to them by Brother Hunter. The Leicester Stake Conference at Leicester was also attended by Brother Hunter, at which we had 790 people in attendance, where again we enjoyed the spirit of the Lord and had a time of rejoicing together.

On Tuesday, January 23, Brother and Sister Spencer W. Kimball and Brother and Sister Hunter, again in company with President and Sister Tanner, held a meeting with all of the mission presidents, stake presidents, temple president, two representatives of the Building Committee, and their wives and two or three other leaders engaged in missionary work. President Marion D. Hanks of the First Council of the Seventy, who had just arrived to replace President Woodbury as President of the British Mission, also attended this meeting.

The following day these brethren, with the retiring and new mission president, met with all of the missionaries of the British Mission. At this meeting it was announced that the British Mission would be divided into the British and South-West British Mission, with Marion D. Hanks as

South - West British Mission Formed

AMONG the many official duties carried out by Elder

Howard W. Hunter and Elder Spencer W. Kimball during their recent trip to the British Isles was the division of the British Mission and formation of the South-west British Mission. The new mission includes the counties of Cornwall, Devon, Dorset, Somerset, Gloucestershire, Wiltshire, Hampshire, Berkshire, Buckinghamshire, Oxfordshire and Bedfordshire. The British Mission, which once included all of the British Isles, now embraces only the Greater London area together with Essex, Surrey, Sussex and Kent. Headquarters for the British Mission will continue in London, while the South-west British Mission will have its headquarters in Bristol, at "Well House," Ivywell Road, Sneed, Bristol 6.

President of the new mission is A. Ray Curtis, former Salt Lake City businessman and president of the Holladay Stake, who arrived in London on February 1 to take up his new responsibilities. Accompanying President Curtis to Britain were his wife and daughter Josephine (Jody). His son, Thomas R. Curtis will be with them after he has completed his tour of duty with the U.S. Army. The couple also have three married daughters and six grandchildren.

President Curtis, a native of Salt Lake City, attended the University of Utah School of Business. He is owner-manager of the A. Ray Curtis Company and is associated with several other firms.

In 1956 he was appointed bishop of the Holladay Eighth Ward after serving as high councilman. He was named first counsellor in the stake presidency in 1958 and in 1960 was appointed stake president, in which capacity he served until his call to head the South-west British Mission.

He is married to Elaine Broadbent of Salt Lake City, a native of Heber City, Utah, and a graduate of the University of Utah. Mrs. Curtis has been active in ward, stake and civic affairs.

IN EUROPE

President of the British Mission and A. Ray Curtis as President of the newly created South-West British Mission commencing February 1st.

Brother and Sister Hunter and Brother and Sister Hanks attended the London Stake Conference, held on January 27 and 28, with approximately 1,000 in attendance.

Brother and Sister Kimball accompanied President and Sister Tanner to the Netherlands, where they met with all the missionaries in the Netherlands Mission under the direction of President and Sister Volker, where they also held stake conference with the Holland Stake, with over 700 in attendance.

It is always a rare and beautiful privilege to be permitted a visit to the House of the Lord. The experience was espec-

(Continued on page 65)





Pres. Selvo J. Boyer's
Address at the
Northampton
District
Conference

THIS IS and

IT'S a marvellous thing to be a member of the Church of Jesus Christ of Latter-day Saints because you're in the true Church; you're in the Church that Jesus Christ organised in this dispensation.

He visited the Prophet Joseph Smith in the sacred grove, and in answer to Joseph's question, "Which church shall I join?" He said, "Join none of them, they are all wrong. They teach for doctrines the commandments of men and have a form of Godliness, but they deny the power thereof."

Now that's a very startling statement to make to people who have never heard it before.

They say, "Well, look at all of our buildings, look at all of our church spires, look at all of our steeples and the cloisters and the great cathedrals of the world, and look at all of our ministers and look at all of the hours and the time they've spent studying to preach the Gospel, and then you say they're all wrong."

I didn't say they were all wrong; the Saviour said they were all wrong, and He is the author of our salvation. This is God's Church; this is not man's church that you belong to.

The Saviour also said to the Prophet Joseph Smith, "Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—the weak things of the world shall come forth and break down the mighty and strong ones . . . but that every man might speak in the name of God the Lord, even the Saviour of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my Gospel might be proclaimed by the weak and the simple unto the ends of the

GOD'S CHURCH

don't you ever doubt it!

world, and before kings and rulers." (*Doctrine & Covenants*, 1: 17-23).

You know what made me think of that this morning, I hadn't any more than got here than my wife whispered to me and she said, "That fine lady I was talking to is in this Church as a result of the teachings of her little eight-year-old daughter."

Something like that just strikes me right to the quick. Imagine the fact that a little eight-year-old girl could come to the knowledge of the truth. The Gospel is so simple and so plain and self-explanatory, that to live it is to know it.

Just like the Saviour said, "If you don't believe the doctrine, then look at the things that I do; if you don't believe what I do then look at the doctrine and look at the teachings."

Now this Church teaches some things that the Christian world do not practice nor do they believe. And I'd like to mention two of them today just to prove to you that this is the Church of Jesus Christ.

When the Saviour was upon this earth, He preached to Nicodemus—a grown man, a man who was in the highest council of the Jewish order, well educated. Nicodemus came to Him by night and said, "What can I do to be saved." And He said to Nicodemus, "You'll have to be born again."

Well, Nicodemus said, "How in the world can I do that? I'm a grown man. Surely I couldn't enter my mother's womb and be born again." Then the Saviour said, "Except ye be born of the water and of the Spirit, you cannot enter the Kingdom of God."

Now I'm briefing some of those statements, you read this story again.

And yet today, in all of Christendom there is controversy and argument going on from their pulpits and from their various organisations on the principle of baptism and how should you be baptised.

And so all of you young people who have accepted that principle in this Church, you have accepted the truth, by complete immersion. And don't let anyone ever shake your faith in it either, because if the Saviour taught that to Nicodemus, then it must be true.

If you go out into the Christian world, they will tell you that those who are not baptised will never enter the Kingdom of God.

Let me read what they say. "The opinion of the Westminster Assembly of Divines as expressed in their larger catechism is that they who having never heard of the Gospel, know not Jesus Christ, and believe not Him, cannot be saved, and God was pleased to ordain to them dishonour and wrath for their sins to the praise of His glorious justice."

That's what they teach.

Now what is the truth, and what does the Gospel of Jesus Christ teach to you? "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die; even so in Christ shall *all* be made alive. But every man in his own order; Christ the firstfruits and afterwards they that are Christ's at His coming" (1 Cor, 15: 21-23).

That's what the Saviour taught to His apostles, that's what you read in the Bible, and it must be true because man did not manufacture it nor teach it.

So what does the Church of Jesus Christ of Latter-day Saints teach to you today? That all mankind may be saved, be they dark, be they yellow, or be they white. The Gospel is for all mankind upon this earth, and they must be baptised to receive the blessings of it—although without baptism, every man and woman will be resurrected.

Is that the truth, or will they be damned as some people try to teach the world?

Not many weeks ago, I stood in our little bureau of information on the Temple grounds and there were two of

(Continued on page 67)

DAILY RECITALS AT HYDE PARK CHAPEL

IT was a cool autumn evening as 9-year-old Roy Darley sat on the steps of the Wellsville Stake Tabernacle in Wellsville, Utah. Inside, the ward choir was rehearsing, accompanied by the tabernacle's newly-installed pipe organ. The rich, beautiful tones of the organ were the most beautiful sounds this young boy had ever heard, and it was then that Roy Darley decided to some day play that organ. One day he did, then went on to become one of the Church's most talented musicians.

Roy M. Darley, assistant organist at the Salt Lake Tabernacle and at present here in Britain with his family as organist at the Hyde Park Chapel in London, thus began his musical career early in life. When Roy was only seven his father, Evan O. Darley, was called to fulfill a mission in eastern Canada. A few days following his departure, Roy's mother started him on piano lessons so that he would be able to accompany his father, who was a talented singer, on the piano when he returned. When he was 14 years old he was playing the organ regularly, and at the age of 16 rehearsed with the Wellsville stake chorus, which was to provide music at the Church General Conference in Salt Lake City. While at the conference Roy had the thrilling opportunity of playing the mammoth Tabernacle organ at the invitation of Dr. Frank Asper, who gave him additional encouragement and guided his steps in becoming a concert organist.

Brother Darley continued his musical training at the Utah State University, and upon his graduation in 1941 was called to serve as a missionary in the Eastern States Mission. For many months he laboured in the vicinity of Palmyra and Hill Cumorah in New York State, the birthplace of the Church.

Returning to Wellsville in 1943, Brother Darley had an experience which later proved to be a turning point in his life. With his organ experience and musical ability, Roy was being considered by the First Presidency to fill a vacancy for an organist at the Church tabernacle in Washington D.C., but with the conflict of World War II then raging, the United States Army had different plans. Wanting sincerely to use his talents in serving the Lord, Brother Darley went to the local Selective Service Board and asked for a deferment from military service until he could complete this assignment, should he be called as organist. The board informed him that such a deferment could be obtained, but that it would have to be requested by the Church.

A few days later Brother Darley felt impressed to go to Salt Lake City, and immediately went to the office of President David O. McKay, who at that time was second counsellor to President Heber J. Grant and was handling affairs between the Church and the armed forces. President McKay listened attentively as Brother Darley presented his case, then, pointing to a large stack of similar deferment requests on his desk, pointed out the

His Missionary Call was as an Organist

BY GERRELD PULSIPHER

hopelessness of his situation. Then President McKay happened to pick up the paper on the top of the stack and, to his surprise, it was that of Roy Darley. He thought for a moment, then went ahead with the various papers that were necessary to enable Brother Darley to take his Church assignment in Washington, the assignment in which he met Kathleen Latham, who shortly was to become Mrs. Darley, and which eventually led to his appointment to the staff of organists at the Salt Lake Tabernacle.

In 1944, after a year in Washington, Brother Darley entered the U.S. Army as a chaplain, serving in Borneo, the Philippines and Japan. Upon his release from the army he was called to the position of assistant organist at the Salt Lake Tabernacle. Since 1947 Brother Darley has been heard, together with Dr. Alexander Schreiner and Dr. Frank Asper, in the traditional series of daily organ recitals at Temple Square, playing over 2,500 recitals to thousands of members, friends and tourists. He has studied with Dr. Schreiner, Dr. Asper, Charles M. Courbin, organist at St. Patrick's Cathedral, Ernest White, of St. Mary the Virgin in New York City, and at the Peabody Conservatory of Music in Baltimore, Maryland. For two years he was dean of the Salt Lake Chapter of the American Guild of Organists, and has been a member of the MIA General



Roy M. Darley, his wife and family

Music Committee for 16 years, serving as its chairman for five years.

In April of 1961 Brother Darley was called by President McKay to come to London as resident organist at the newly-dedicated Hyde Park Chapel, and on June 29 he, together with his wife and five children, Margaret (17), Janice (14), Philip (13), Elizabeth (11) and David (8), arrived in Great Britain. Since that time Brother Darley has operated a rigorous daily recital schedule in the Hyde Park Chapel, as well as making concert appearances in Bristol, Plymouth and Glasgow. He and his lovely family have endeared themselves to saints and missionaries alike, and radiate the love and warmth that naturally comes from a family united in the bonds of the Gospel.

The Darley family make their home in Epsom, Surrey, and while father fulfils his musical duties at the Hyde Park Chapel, Sister Darley and the children are active in school and Church affairs in Epsom. All of the children are enjoying their stay in England, even though, as Elizabeth says, "It really gets cold." They find school somewhat different than it was "at home," but David sings in the school choir and Philip is a "prefect" at his school. Almost all of the children attend different schools, and on a school day you'll find five different school uniforms around the breakfast table. Like their talented father, the five younger Darleys play musical instruments and sing. A family orchestra could almost be organised, with different children playing the piano, harmonica, violin, trumpet and bassoon.

The Darley family feel that Brother Darley's call here is a missionary call for all of them, and have taken the theme, "Every Member a Missionary" to heart. Janice recently assisted in a missionary home night at a neighbour's home, inviting 25 of her school friends to come and learn about the Church, and Margaret even spent a week as a companion to one of the full-time missionary sisters in Plymouth. All the children are missionaries in the wonderful example of Mormonism in action that they are setting.

Brother Darley and his family have deep ancestral roots in this land. His great-great-grandfather joined the Church in Preston, was ordained an elder under the hands of Brigham Young and organised the first Sunday School in that area. Others in the family came from Yorkshire and Devon, while Sister Darley's mother joined the Church in Brighouse, near Halifax, and emigrated to Utah only 58 years ago.

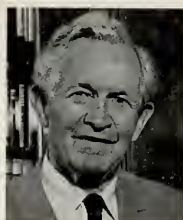
Elder Darley's work is bearing rich fruit in allaying prejudice and instilling within others a testimony of the Gospel through the medium of music. On February 12 Brother Darley played his 200th recital in Great Britain in Plymouth's St. Andrew's Church, the very church in which William Dunn, one of his ancestors, was christened in 1758.

We thank God for the presence in Great Britain of this talented organist and pay tribute to him, both for his outstanding musicianship and for the love he and his family have shown to the people of Great Britain.

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WELL did the prophets of old cry out against those who would pervert the Gospel of Christ: how vividly are the words of the Saviour to Joseph the Prophet fulfilled, "They teach for doctrines the commandments of men . . ."

"Oh, the subtlety and craftiness of men wherewith they lie in wait to deceive us."

There is perhaps no more confused thinking in all Christendom than on the nature of God and our relationship with Him. This is the very cornerstone of our faith, yet how can we properly worship a God we cannot understand?

The following quotations of leading present-day churchmen and ministers illustrate some pertinent departures from the truths of the Gospel of Jesus Christ, and vividly evidence the confused state of some areas of Christendom.

"We habitually think of God as a masculine being, and we speak of the Father and the Son, never of the Mother and the Daughter. Yet in fact God is neither male nor female, and though Jesus was a man, the Son of God in His Divine Person is not a man."

(Extract from the Roman Catholic Newspaper, *Zealander*, about 1958)

I cannot understand such a concept as expressed above. I can find no scriptural evidence to support such a notion; but, I can find scripture which declares that I am created in the likeness and image of God, and that "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3), and that

They Teach for Doctrine the Commandments of Men

BY MILTON Q BECK

I have a very real and personal relationship with my Creator. In fact, as real and personal as I will allow through my thoughts and deeds.

The Prophet Joseph Smith stated: "It is the First Principle of the Gospel to know for a certainty the character of God, and to know that man (as Moses) may converse with him as one man converses with another."

Contrast these scriptural and prophetic utterances with the confused notions of men who, with their uninspired minds, seek to explain a being they admittedly cannot themselves understand.

"Wherefore, they draw near to me with their lips, but their hearts are far from me."

The Reverend George Wilkins declared "... that the Ten Commandments are no longer the basis of Christian teaching. They lead to a negative attitude . . . they are very largely responsible for giving young people the idea that the Church is a wet blanket. The Commandments dictate 'Thou shalt not' too often. In fact, Christ's teachings were positive. My opinion is not unusual. In common with many other clergymen, I do not refer to the Commandments in my Sunday service. I have not referred to them for about four years in my church. They are simply a basis for self-examination. They are redundant—like the original meaning of the Sabbath. The seventh day now is for rejoicing and festival and I agree that it should be."

(News of the World, Oct. 16, 1960)

What remains a mystery to me is why some ministers and religious teachers are so active in attempting to knock out the very supports of our faith and belief. Would the reverend who said the Ten Commandments are no longer the basis for Christian teaching admit that we no longer need to observe the laws of chastity; that we can commit adulteries and murders; that we can lie, cheat and steal? I am confident that he would be among the first to declare that we should not do these things, that we have not outgrown the need to love one another and seek to establish a peaceful and working relationship with our neighbour. Yet when he states that the Commandments no longer form the basis of Christian teaching—that they are negative, he does not substitute a better set of rules. He does not, in fact, tell us another way, a better way, a more positive way of saying "Thou shalt not commit adultery . . . Thou shalt not kill."

"I am a Church of England vicar. I have made a life-long study of how schools should teach religion. So if my views on this subject seem too forthright, please remember that I speak from experience on the problems that I know are worrying many parents today.

"When I question classes of children nowadays about the Bible I am often pleasantly surprised to find how well they know it. What disturbs me is the intellectual dishonesty that still remains behind far too much of the religious teaching in schools.

"Among the thinkers of the Church it is now generally accepted that the vital truths the Bible contains are often clothed in pretty myths and legends.

"For instance, no intelligent person nowadays believes:

1. That the universe was created in six days of 24 hours, and that on the seventh day the Almighty went for a rest.
2. That God coolly and deliberately wiped out the whole human race except for the Noah family who, with the specimens of all the animals, were rescued from the flood in a home-made ship.
3. That King Herod massacred all the babies in the neighbourhood of Bethlehem because of a vague prophecy that one of them would be a king.
4. That after the Crucifixion dead bodies climbed out of their graves and walked about the streets of Jerusalem.

"Yet I have come across children who have been taught all these as sober, historical and scientific truth.

"We cannot be surprised if, when they reach maturity and find out for themselves, they either deride Christianity or shrug their shoulders at it . . . What we should aim at is to ensure that every child leaving school possesses a thorough grounding in the essentials of the Christian faith. The first thing is to impart the kind of knowledge that will help to form an upright character. After that, denominational differences can look after themselves."

(Daily Sketch, Oct. 28, 1960)

The next step from this type of influence in the churches is to the type of influence in the home as expressed by Mr. Marcus Morris, Honorary Chaplain of St. Brides Church, Fleet Street, London, founder and editor of several children's newspapers and well known in Great Britain. He has three daughters, 18, 15 and 13, and a boy, 9. He entitled his article "I'll tell you why I'm a selfish father."

"My four children can do what they like, so long as they don't get under my feet. At least, more or less.

"I object to them making a racket when I'm trying to get an afternoon sleep. I object to them messing around in my study, and not putting back the books they borrow. I object to them scattering their clothes all over the bathroom, and leaving lights and gas-fires blazing in empty rooms.

"But otherwise I don't interfere with them and we get on fine. They can come and go as they wish (provided they do their share of the chores); they can watch TV as much as they like (it's up to them if they fail their exams); they go to bed when they like (it's up to them if they feel tired in the morning).

"They can drink if they want, and smoke if they want (they don't particularly like to). They can go out with boy friends and come in when they want. We ask them to let us know, as a matter of courtesy, where they are going when they go out. And we've advised them not to walk alone on the heath—and told them why.

"But otherwise we don't do what good parents are supposed to do. We don't fuss them or worry or lecture, and I never strike them except in anger.

"In fact, there are no rules. I don't believe in them and they don't work. The children just get bawled out if they are a nuisance to other people.

"I've never been one to take part in their activities. I've never read them to sleep at night, or played rousing games of hockey with them. I dance with the three teenage girls because I enjoy it and happen to be better at it than most of the young men they are likely to meet.

"... I hold a view which, for some extraordinary reason, many parents find strange. I believe the children are, in fact human. They are not some special category of creation. They are just like you and me—only younger. And they need only two things. One, a secure background against which to grow and that, in practice, means a father and mother living together in a home. Two, the minimum of protection against the more serious mistakes. But not protection against life. Sooner or later, they are going to find out what life is really like, and try to come to terms with it. And the sooner the better.

"To be squeamish and over-protective and to hide from children the grisly side of life is not only dishonest and unfair to them—it also arouses an unhealthy curiosity.

"... personally, I don't particularly want my children to be a credit to me. (In fact, they are such that I'm proud of them, but that's accidental.) It's up to them what they make of their life ...

"... They are, in fact, sane, normal, mature and free. They will talk to us about anything at all—thank God. They ask questions—and don't have to accept the answers.

"My 17-year-old girl will write quite freely of her love affairs in Austria and the long lingering kisses in the moonlight. And she has enough sense, whatever she does, not to marry before she has found what life is about.

"I hope, of course (in fact, I'm pretty sure), that my son won't become a dope-addict or a drunkard; and my girls 'get into trouble.' But they must learn for themselves

simply because it is the only way. We can't impose experience. We can only guide and advise—if we are asked ..."

(Daily Express, March 3, 1960)

Contrast this prevalent attitude with what the Lord states in Latter-day revelation:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organised, that teach them not to understand the doctrine of repentance, faith, baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents ... And they shall also teach their children to pray, and to walk uprightly before the Lord." (*Doctrine and Covenants* 68:25, 28).

There is a real responsibility of the parent to the child to teach correct principles, to give guidance and to counsel. What juvenile judge would condone such an attitude as

THE AUTHOR—



Milton Q Beck—the Q doesn't stand for anything—is 2nd Counsellor in the South London Ward Bishopric. He is a Law student at London University. He's married and has one son, and expects to become a father again very soon. He was a missionary to Palestine and Syria from 1949 to 1951, and in this country has served as both District and Stake Mission President in London.

expressed by Mr. Morris? The files of their courts are filled with the tragic results of such selfishness and apathy on the part of parents who wilfully refuse to accept the responsibilities they have asked for, and thus provide fertile ground for the seed of confusion and doubt in later years.

The following article was taken from an interview with Doctor Ramsey, Archbishop of Canterbury, head of the Church of England. Among the several questions asked Doctor Ramsey were the following:

"Must one ... believe in the virgin birth?"

"No. It is possible to believe that Jesus is divine without believing in the virgin birth, though if you do believe it is quite in order for a person to stand up in church and recite the Creed even if he has scruples about the virgin birth, provided he believes in the pattern of faith as a whole."

As to Heaven and Hell, he continued:

"As to Hell, it is certainly not a physical place. It is the state of those who make Hell for themselves by denying God a place in their lives.

"Heaven is also not a place to which we humans go in our present bodily state, nor is it place for Christians only. Those who have led a good life on earth but found themselves unable to believe in God will not be debarred from Heaven, I expect to meet some present-day atheists there."

Dr. Ramsey was then asked what he thought of the Bible account of Adam and Eve.

"That must now be regarded as a parable because it contradicts what geology tells us of the origin of the world, and what biology tells us of the evolution of the human race. But it is a true parable of the fact that in some early stage of his development man disobeyed God and lost fellowship with Him."

(*Daily Mail*, Oct. 2, 1961)

The other day I overheard two students discussing God and how foolish they thought it was for anyone to say they knew God lived. Their premise was that it was impossible for any man to know for a certainty of the reality of a Supreme Being, and thus impossible to say God lives.

I have heard this argument many times. It continues—endorsed by many churchmen as we have seen above—that Jesus was a great teacher, a great moralist, but the Son of God? No! This, they deny—and deny all else the possibility of affirming this greatest of all truths.

Yet the birth of Christ, His miracles, the vision of Joseph Smith the Prophet are in fact great challenges to the intellect, for the Lord has declared that *all* may *know* whether these things be true!

Can you who state that it is impossible to know God lives also state with that same assurance that you know He does *not* live? If you cannot, then there exists the possibility that God might live. Since this possibility exists, then might not also the possibility exist that He has spoken to man? And if He has, then His message would be of the greatest import to us all and we should at least make the effort to determine for ourselves whether this be so.

What you are really saying is that *you* don't know God lives, therefore He doesn't live. Or, what you don't know or have not experienced in your own mind, you will not accept. Yet, apart from all the wonderful evidence given in support that God does in very fact live, that Jesus is

His Son, that Joseph Smith saw God, lies the greatest opportunity of all for personal evidence, the ultimate scientific approach, the pragmatic test:

"Jesus answered them and said, My doctrine is not mine, but His that sent me. If any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of myself." (John 7: 16-17).

The doctrines as presented in the articles above stand as a challenge to every Latter-day Saint teacher and family to ensure that we accept our responsibilities as teachers and parents wholeheartedly and with a sense of dedication to combat the influence which would confuse, cause doubt and lead astray.

TWO APOSTLES (continued)

ally joyful to the small group who met in testimony meeting on January 30, prior to a session in the Temple. Four General Authorities of the Church participated in the meeting and session, and all present were edified and inspired as Elder Spencer W. Kimball presided at and addressed the meeting. Elder Howard W. Hunter blessed the group with his counsel and encouragement, and President Nathan E. Tanner and President Marion D. Hanks and all in attendance bore witness of faith and testimony and appreciation. The Temple session was a memorable and uplifting conclusion to the visit of the two Apostles of the Lord in Europe and the British Isles.

The people throughout the West European area who were privileged during the month to listen to these great leaders and partake of their fine spirit felt greatly blessed and encouraged to go forward in the service of their Heavenly Father and their Fellowmen.

N. ELDON TANNER, President,

West European Mission

MY TESTIMONY

I HUMBLY thank my Father in Heaven for all the blessings and happiness that has been mine since becoming a member of the Church. I learned about Mormonism while living in Utah some years ago and although I never became a member of the Church, at heart I believed in it.

Since coming back to England I have tried many churches, searching for truth, but somehow I always felt uncomfortable at their services. I got no satisfaction, and as I compared their teachings with the teachings of the Church of Jesus Christ of Latter-day Saints, I just knew they were wrong.

How many times have I wished that there was a Mormon Church near us, or that the missionaries would come to our part of the country. I used to tell my children about the Mormons and then, oh! happy day, I learned that two Elders had come to a town eleven miles from us and had started holding services.

The next Sunday my little girl and I attended Sunday School—and my searching was at an end. From that day on I started to live. A week later I was baptised, followed a fortnight later by my little girl.

I tremble when I think how easily I could have rejected the gospel, for my husband and stepdaughter left me when I joined the Church. But for everything I have lost I have gained contentment and a happiness I have never known before. My prayers have brought my stepdaughter back to me and I now pray that she will become a member of the Church.

I am eternally grateful to the wonderful Elders for their unfailing kindness and understanding, together with their prayers during the difficult time I went through. May the Lord bless them for bringing the message of the true Gospel into my life.

Dorothea Waters, Rye Sussex

This Month We Honour

PAM — OF THE 'STAR'

PAMELA JOHNSON, or "Pam" as she is affectionately known to her many friends, always had the urge to write, but the opportunity never came her way. Then, four years ago, she was asked to serve as editorial assistant on the *Millennial Star*, and she could hardly believe that it was true. She has done a wonderful job behind the scenes, but it was especially in the "This Month We Honour" series that she became known, a feature introduced by Pam herself.

To look at her one would think she is rather reserved and serious. Serious about her Church responsibilities, yes, but shy and reserved, certainly not, as anyone in the London Stake will tell you. She loves young people and they respond; she joins in their activities and encourages them to greater effort and achievement. Last year at the Isle of Sheppey Youth Convension, her girls came second in the netball tournament, first and second in the music competition, and second in the dancing. This was no mean achievement for the small branch of Catford, but they had an enthusiastic leader.

During the past six years since joining the Church, Pam has served in many Church positions including the British Mission YWMA Board 1959-61, education counsellor in the London District Relief Society 1959-60, and a full-time mission. In the Catford branch she has been



By Muriel Cuthbert

organist, chorister, YWMA president, Primary president, and teacher and counsellor in the Relief Society. In her "spare" time Pam worked for the London County Council in the Finance Department. Of all her activities Pam says, "It looks at lot, but it hasn't been hard work because the Lord has blessed me by giving me the kind of work I enjoy."

Educated at Cooper's School, Chislehurst, Kent, Pam later spent a year at South London Technical College, where she studied Domestic Science and gained a City and Guilds Diploma. With a Golden Gleaner Award also to her credit, Pam recalls the time at Catford when there were just two MIA members including herself, until by their effort and determination they gradually built up a strong group.

Pam has now left these shores and emigrated to America, where she will gain many more new friends and work just as diligently as ever. We all wish her well in her new life and know that the Lord will continue to bless her for her happy spirit and desire to serve.

TO LIVE WITHOUT CHOICE (cont.)

when the foundation of the earth was layed" (Job 36:7).

We were there and saw the rebellious Lucifer and his followers cast out of heaven. No doubt we would like to have continued in this influence of the Father, but our Heavenly Father knew in that condition we would not fully exercise our individual will and agency and our individuality would not be fully developed. It was determined that we should go down to earth, and the Lord said, "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever" (Abraham 3:25-26).

The war that was commenced in heaven continues to rage on earth. Satan and his angels are still fighting for

possession of bodies, still fighting to thwart the work of God, still fighting to destroy man's agency. His greatest supporter and most important ally is communism. The leaders of communism and Russia, all anti-Christ's, have applied the cunning of Lucifer, trying to overthrow the work of God upon the earth.

John J. Stewart in his book on *Mormonism vs. Communism* alludes to the fact that since Mormonism is the instrument established by Christ to preach the Gospel to every nation, kindred, tongue and people on the face of the earth, and since communism is conceived, organised and operated under the evil goadings of Satan to enslave the world and prevent the teachings of Jesus Christ to be given to the world, the world conflict is technically between communism and the Church of Jesus Christ of Latter-day Saints. Mr. Stewart says:

"One is entirely positive in its nature, the other completely negative. Mormonism is of divine origin, is dictated to the happiness and eternal salvation of all mankind. Communism, created by morally corrupt men, satanically

inspired, is dedicated to the enslavement and degeneration of all mankind. Mormonism is based upon free agency. It recognises and enhances the work and dignity of the individual and seeks to promote a true brotherhood among men. Communism is based upon compulsion. It demands subservience of the individual to the state, and seeks to foment contention and strife, hatred among men. Mormonism is organised under the Priesthood authority of God and is the finest expression of the Gospel of Jesus Christ. Communism denies the existence of a God, forbids men to worship or acknowledge Him, and labels as a "stupid myth" the Gospel of Jesus Christ. Mormonism says that man is a child of God, created in His likeness and image, with a destiny and eternal progress. Communism is contemptuous and has repeatedly denounced all such moral and ethical concepts. Being a child of Satan, it operates upon principles of falsehood and deceit, the use of lies and treachery being the keynote of the official communist code, and abundantly manifest in all communist action."

The attitude of the Church in reference to communism was expressed by the First Presidency on July 3, 1923, a part of which we quote: "To our Church members we say, communism is not the United Order, and there is only the most superlative resemblance thereto; communism is based upon intolerance and force, the United Order upon love and freedom of conscience and action; communism involves forceful despoilation and confiscation, United Order voluntary consecration and sacrifice.

"Communism cannot establish United Order, nor will communism bring it about. United Order will be established by the Lord in His own due time.

"We call upon all Church members completely to eschew communism. The safety of our divinely-inspired constitutional government and the welfare of our Church imperatively demands that communism shall have no place."

When the first man was placed upon the earth, he was given commandments and the right to choose, along with instructions of the penalty which would follow the disobedience of the law. "Nevertheless, thou mayest choose for yourself, for it is given unto thee; but remember that I forbid it" (Moses 3:17), saith the Lord God unto Adam. He was also given an understanding of the blessings and rewards for obedience to the law. It is man's heaven-born right to choose for himself. The words of the prophet, Lehi, are plain on the subject: "Wherefore, the Lord, God, gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other. Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself" (2 Nephi 3:37).

Thank God every day for the right to choose; the right to choose a way of salvation and eternal life; that the peace of the Master can be with you; that the vindication of the Father can give radiance to your being; that through choice you can have joy and lasting peace.

THIS IS GOD'S CHURCH (continued)

your highly-educated young men from one of your fine universities here in Britain and they said, "Evidently, Mr. Boyer, you don't know what the word *baptizo* means in the Greek. It just means to put them in the water; it doesn't mean to bring them out."

I said, "I guess you just let them lay there and drown then, don't you?"

"No, no, you don't do that, that's why we've instituted sprinkling so people don't drown."

Now that's man's interpretation. Now bless your dear hearts, you young men and women who joined this Church and have been completely immersed in the waters of baptism, the gates of the Celestial Kingdom of God are open to you, man, woman and child. And don't let anybody ever make you doubt it, no matter how many times they can argue about the word *baptizo* and what it means in the Greek.

Now what do we do for all of your fathers and mothers, and your grandfathers and grandmothers and your great grandparents, who've lived in this lovely land which God loves. He loves everyone of them, He proved that in the last world war.

What about them? They've never heard the Gospel on this earth. And baptism by immersion is an earthly ordinance that must be performed here.

Now, what does the Christian world teach you about it? That they're lost, they're absolutely lost.

What does the Mormon Church teach you about it? In this goodly land they have taught you that we have built a beautiful Temple, and in that Temple sitting on the backs of twelve oxen is a beautiful baptismal font where young people after they search out genealogies can come and be baptised by immersion, by proxy, for their dead progenitors, and this is the truth.

Why do I know it's the truth? Because the Saviour went and preached to the spirits who were once disobedient in the days of Noah "when once the long-suffering of God waited" in those days. Noah preached to those people for 120 years, and only he and his family accepted enough of the principles of the Gospel to get on the Ark, and the rest of them couldn't swim long enough, and so they died.

And so what happens to all of those fine people, and what happens to them up to this day if they haven't been baptised? I encourage you, while you live in this land right where the records are, where your progenitors were born and raised and lived, and the laws of the land and the laws of the church kept the records, to search them out and put them on family group sheets and send them to the index bureau and get them back here so that we can have you come down to the Temple and be baptised for them.

You young men and women get your genealogy and get them coming through these temples now, because baptism for the dead must be performed on this earth and it's the true gate which will let your progenitors into the Celestial Kingdom of God. I know that this is the true Church because of that principle—and one other.

I guess you all looked at TV when they married the Duke of Kent recently. I guess you all heard the minister say, "As long as you both shall live."

Now what does the world teach? Just what I've said. And where do they get it from? They get it from the teachings of the Bible that the Saviour said when the Law of Moses required that if a brother had a wife and she died, the brother was supposed to take that wife and provide for her and take care of her.

And so to try to trap the Saviour, which they tried to do all of their lives, they came to Him and said, "This woman has been married to seven brothers, now in the resurrection whose wife will she be?" Why did they ask that in the first place? God had taught all the way down through His dispensations, what He had joined together let no man put asunder, and that He made them male and female for one specific purpose only, and to tie them together, and they became one flesh.

Then the Saviour said to the apostles, "All that you bind on earth will be bound in Heaven." And what did He say to these people who came to Him? "Ye do err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are appointed angels" (Luke 20).

Now what is the power of God? If He made them male and female, He made them to stay together for time and all eternity.

What does the Mormon Church teach? That it's possible to surround the altar in the Temple and be sealed by the authority of the Priesthood of the living God for time and for all eternity, so that the happiest relationship of a man and a woman and those fine children can go on together as a family throughout all eternity.

"If you could hie to Kolob in the twinkling of an eye, and then continue onward with that same speed to fly, do you think that you could ever through all eternity find out the generations where God's began to be?"

God created you and I spiritually, before the foundations of this world were laid, for a specific purpose, and then He gathered this earth together for you and I to inhabit, to come down here out of His presence and walk through all of these experiences and then learn the way back into His presence.

"He marked the path and led the way, and every point defines to light and life and endless day, where God's full presence shines," and He never left that way to the interpretation of men and women. He gave it Himself, and you can find it all in Holy Writ.

For the full explanation of it you must search in modern revelation. That's a hard thing for many people to understand.

I sat by the television the other night and the Bishop of Liverpool said, and this is his exact quote: "There is no new revelation given since the time of the apostles."

Do you believe that? Should the men and the women on this earth believe that? God gave all of the revelations



As the sun was setting in the west and the silver clouds began to dim, the large aircraft came to a halt in front of the passenger terminal. A nervous young man, just out of basic training as an airman, quickly arose to his feet and started down the steps of the plane. Even though the rain had ceased possibly an hour ago, it was still cold and wet.

He thought, as he took his first step on English soil, of how less than sixty years ago his grandfather had struggled to earn sufficient money to leave England and go to Zion. This brought another thought to mind. It had been some time since he had magnified his Priesthood and attended all of his Church meetings. Yes, he had gone once in a while, but he had been working and there had been other things to do. Perhaps he would now become active again.

Soon he was processed, cleared through customs and then shown to a bus which took him to his base. It was rather dark when he arrived at the orderly room, even though it was only 5.30 p.m. Within a few minutes he was assigned to his barracks and was in his new "home." It wasn't quite like the room in which he had lived since he was a child. In fact, this was the first time he had slept on the top bunk, and the mere thought of keeping it "inspection ready" made him uneasy. Perhaps he wouldn't have to remain in this old World War II hut for his complete tour. Maybe he would be one of those chosen to live in the new barracks.

Suddenly, the room was filled with what seemed to be a whole army of fellows—somewhat older than himself. Actually, there were only four. One stepped forward and introduced himself and his companions. Our young airman (we will call him Roy) introduced himself in response. After having offered their assistance, they were about to depart when one of them said, "Say, Roy, we are going into Turnbow tonight to meet some girls at a pub. Why don't you come along? I'm sure we can find someone there for you as well." Roy wondered what a "pub" might be, and decided he should get to know these fellows better and perhaps get acquainted with the area also.

(Continued on page 72)

Servicemen and the Church—

THE LOST SHEEP...

In a short time they were in a taxi and leaving the base. Presently they arrived at what appeared to be a beer tavern. Roy hadn't expected this, but he didn't know how to get back to the base. He decided to go inside with the other fellows. There were a number of people standing around talking, throwing darts and drinking. Soon he was introduced to several young girls who were painted and artificial—not at all the type he would have chosen for a date. He felt embarrassed and glanced around to be certain that he knew no one.

Soon the cigarettes were being passed and the beer was flowing freely. He had turned down the offers for cigarettes, but soon someone asked for another round of drinks and signalled for ten to be brought. As they were served, one was placed in front of Roy. At first he was startled, but soon he received a greater shock. John was proposing a toast to Roy's happiness and good health while in England. At first he couldn't move, but then, as the others lifted their glasses, he felt their eyes on him and he thought "one little swallow won't harm me"—and he swallowed—as did the others. He felt guilty as he once more glanced around the room.

As the evening wore on, he became acquainted with the young girl next to him. He found that she was lonely and somewhat unhappy. She, as yet, had no goals or decisions for the future. How different she was from Joan, the girl he had left back home. Joan had told him, as he had tried to persuade her to marry him before he left, that she couldn't marry him because she was going to be married in the temple of the Lord for time and all eternity. He couldn't go through the temple because he was not worthy, and, too, he was still a priest.

That night as he arrived back at his room, he remembered the words of his father and mother: "Roy, be sure to look up the Church as soon as you get there. Try to get to all of your meetings." The day after to-morrow was Sunday. To-morrow he would find out where the meetings were held.

Soon he heard a rustling, and upon opening his eyes he found it was time to get up and go to work. The day passed rapidly as he hurried about getting cleared on to the base.

The following morning some of the boys wanted him to join them as they went to London for the week-end. At first he thought, "No, I must stay here and go to Church, but I may not get the chance to go to London for a while unless I go now."

The trip to London once more brought conflicts, and with liquor causing his reasoning to weaken he began to smoke.

*By Chaplain (1st Lt.)
James R. Palmer, U.S.A.F.
Servicemen's Co-ordinator,
West European Mission*

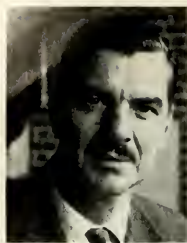
As the weeks passed rapidly away, he continued to slide backward. Once he was contacted by one of the L.D.S. fellows, but no follow-up was made. Each Sunday something came up and he didn't go to church. Smoking and drinking were now habits, as was coffee. And then one night, under the influence of alcohol and the feeling of loneliness, he broke the law of chastity. As his reasoning began to return he felt impure and unclean. His loneliness was even greater, and he was more unhappy than ever before. He wanted to pray, but he felt unworthy, and it had been a long time since he had talked to his Father in heaven.

As he lay restlessly in his bed that night he thought of Joan, of how wonderful she was, but now she wouldn't want him—and what would his parents say if they knew? He once more decided to change his life.

The next weeks brought trying moments, his fingers searching for a cigarette, the smell of liquor, the taunting and teasing of the fellows—finally, another slip and he fell once more. He tried to rise, but he did not have the courage nor the strength. And, most of all, he did not have the help.

Who was to blame? Himself? He should have known better, but he was young. He hadn't yet developed a strong testimony. He needed the support of others. Perhaps it was the fault of his parents. However, they had tried to teach him well and they had tried to write often. What about his bishop? Well, Roy was leaving soon, and the bishop hadn't taken the time to visit him and counsel with him. It had also slipped his mind that it was his responsibility to see that Roy received the *Improvement Era* and the church section, along with his monthly letter. Perhaps some blame could be put on his group leader, bishop or branch president in his area. They had seen Roy twice, and after all, he hadn't been out to church. There were other L.D.S. fellows on the base who were active, but they had taken no interest in him. There were members who had known of him, but they had never invited him to visit them.

Perhaps you have met this boy. Perhaps he would have been different if you had done your part—if you had gone the second mile!



PRESIDENT STAMP

New Era



November 12—Rathcoole Branch, adjoining Belfast, N. Ireland, held its first Sunday service, with approximately 20 members and friends attending. President Stamp, formerly a counsellor in the West Belfast Branch, is the branch president of the new branch.

November 18—The Hucknall Branch held their Relief Society Bazaar, which was officially opened by the Leicester Stake Relief Society secretary, Florence Asher. The bazaar was a success, netting some £22 15s.

November 24—The Priesthood of the Loughborough Branch held a supper for their wives and sisters, and more than 42 people turned up to sample the food.

November 25—This proved to be a memorable evening for members and wives of the fourth quorum of elders of the North British Mission, as they attended the quorum dinner and cabaret show. Eighty people, representing a goodly portion of the active quorum and their wives, sat down to a

three-course meal prepared by the Hull Branch Relief Society. The empty plates were a testimony to the standard attained by these good sisters. An entertaining programme followed dinner, with a black and white minstrel show furnished by the Grimsby Branch elders, folk songs and mind reading by Brother Bond and Brother Bamfield from Hull, a choral number by the Scarborough group, some jazz harmonica by Brother Collier from Scunthorpe and a mock-choral presentation by York Branch.

December 2—Blackwood Relief Society held its bazaar and jumble sale, with Sister Clayton, Relief Society president, in charge of the event. At the evening's end people were still guessing the number of peas in a jar and the weight of a cake presented by Sister E. Cordell, which was won by Brian Clayton.

December 9—Santa Claus turned up at the Hucknall Branch Christmas tea and social, sponsored by and for the Sunday School.

Wolverhampton Branch members were dazzled by a fire screen, beautiful quilt and many other artistic goods when the Relief Society held a bazaar.

Another Relief Society bazaar was held in the Eastwood Ward, Leicester Stake. This one was opened by the Stake Relief Society president, Hilda Storer.

A Christmas fayre was held in the Town Hall, Loughborough, for the raising of funds for the Relief Society of the Loughborough Ward and the building fund. Toys which had been made by the members themselves under the direction of President John Simpson were the main items sold. £97 was taken.

December 15—The Sunday School of the Eastwood Ward held a tramp's supper with a bunch of versatile tramps who provided songs, skits and monologues; dancing and games were also on the programme. The Relief Society sisters prepared and served the refreshments.

Wolverhampton Branch held a Primary party, and although initially this was exclusively for the children, so great was the amount of food provided that two brethren who turned up at the chapel for a work party found themselves eating and drinking at a party that was far removed from work.

December 16—Loughborough Branch held a Christmas party for their children and adult members. All of the children received a gift from Santa Claus cunningly disguised as one of the Priesthood of the branch. The entertainment was arranged by the MIA and included comedy skits, carol singing, pantomiming. The hit of the evening was provided by



Knights and Ladies at the London Stake Primary "Daddy Date" in the Hyde Park Chapel

The Northampton District Singing Mothers singing "Jesus, Saviour, Pilot Me" at the District Conference



President J. Simpson and R. Oliver, virtuosos on the harmonica.

Blackwood Branch played host to over 80 Sunday School children and adults at their annual Christmas party. Once again Father Christmas was the chief attraction, as he passed out gifts to the younger members of the Sunday School.

Kidderminster Branch's Christmas party was highlighted by the production of three plays put on by different organisations in the Branch.

December 18—Sixty-six people turned out at Billingham Branch to enjoy a Christmas party and say farewell to Brother and Sister Freeman, who are returning to Australia after a two-year stay in Great Britain. President Dale presented Brother and Sister Freeman with a set of pictures of Stockton-on-Tees and the Freemans presented the branch with a music stand for the chapel.

December 20—Forty happy people attended the Derby Ward MIA Christmas party. Each person brought an item of food and the lot was jumbled together in a most interesting manner. One of the sisters made an exotic punch which was in great demand the whole evening.

January 4 and 5—A grand concert was organised by the presidency of the Glasgow Branch and was a great success. Produced by Helen MacKinlay, the programme included a song medley by MIA members, an accordion selection by William Montgomery, a play, "Up in the Morning" and a play, "Foreign Affairs," with an all-star cast of branch members. Members and friends also enjoyed a skit and selections from an instrumental group consisting of A. Horvey, A. Richardson and J. Goodwin on accordion, drums and piano. The social raised more than £42, which will be put toward a new organ.

Wedding

Sadlier - Race—On December 16, 1961, Sister May Race of the Loughborough Branch was married to Mr. Robert Sadlier, formerly living in Ireland.

Deaths

Brown—On December 3, 1961, Elder Frederick Brown of Nottingham passed away. Though he had a great physical handicap, he was full of faith and will be long remembered.

First Relief Society Visit to Temple



SINCE the London Temple opened in September 1958, many groups of saints have travelled from far and wide to perform ordinance work and to enjoy the peace which one obtains within those hallowed walls.

Elders quorums, missionaries, missions and stakes, wards and branches have all organised group visits from time to time, but it was not until Saturday, February 3 of this year, that the first large group of sisters made the trip. Credit goes to the Leicester Stake Relief Society for pioneering this move by taking 45 Relief Society sisters to participate in two memorable endowment sessions.

Sister Hilda Storer, Leicester Stake Relief Society president, told of the sacrifices that many of the sisters had made to be there, of the fine co-operation of the brethren who had stayed at home to care for the children, and of the heartfelt prayers which had been offered for the success of the outing.

President Boyer, in welcoming the sisters to the Temple, expressed commendation and appreciation for their effort, and voiced the hope that this would be a lead which would be followed by sisters throughout the British Isles.

NEXT MONTH



- **From The Temples**
— **No 1: London**
- **The Westmorland**
Prophet
- **Centre Page Profile**
— **Marion D. Hanks**
- **Special Feature**
and News Items

THIS IS GOD'S CHURCH (continued)

when He gave His Son, Jesus Christ, to be crucified on the cross, and there's been none since.

That is not truth.

The truth is that God spoke to Joseph Smith, introduced His Son, the Only Begotten of the Father in the flesh, and if you don't believe that, then read the 76th Section of the Doctrine and Covenants, and if you don't believe that, then read the 110th Section, where the Saviour stood in the Kirtland Temple in the presence of Joseph Smith and Oliver Cowdery.

His hair was as white as the driven snow, His eyes shone like a flame of fire, and His voice was as the rushing of mighty waters, and Jesus Christ, and mediator between God and man, said, "I am the First and the Last; I am He who liveth, He who was slain; I am your advocate with the Father. Behold your sins are forgiven you" if they would stay in this Church and observe the few, kind, humble, easy commandments which He has given them.

Some day, some time, you'll be able to stand in His presence and He'll say to you like He did to Joseph Smith, in the Kirtland Temple, "Your sins are forgiven you."

May that be your desire and your wish, may you plant it deep in your heart, everyone of you young men and women here today. May God bless you with desire to do it, I humbly pray in the name of Jesus Christ, Amen.

MY TESTIMONY

JUST ten years ago the missionaries came to us, and what an eventful ten years these have been.

In that time our prophet has visited these shores three times: He was with us for the ground-breaking of the Temple and the visit of the Tabernacle Choir. Then, at the dedication of the Temple we were blessed with his presence, and the whole country knew that the "Mormons" were here to stay and that the House of the Lord was here for the British Saints.

During these years many chapels were built and purchased, many branches started, and thousands of wonderful people joined the true Church of God. Many have grown in the Gospel, and have become leaders in taking over the responsibilities of teaching, organising and spreading the Word of God.

Stakes and wards have become realities, stake houses have been built, and town after town has come to know of the Church. In these towns the Spirit has testified to those that love the Lord that once again the Truth is with us.

Ten years ago the Saints of London could easily gather in a medium-sized hall. When the prophet, David O. McKay, dedicated the Hyde Park Chapel it was packed to capacity. Six months later at another meeting this same chapel was not large enough to contain the multitude that came.

★ ★ ★

Now we are entering another year, which promises to bring even greater results. Many plots of land are being purchased to give the Saints the beautiful chapels they deserve for their faithfulness, buildings that will be in keeping with the glorious truth we have and are so anxious to share with everyone. Missionaries are opening up new areas, and toil, disappointments, heartaches, warmth, love, companionship and friendship are all part of the development of these areas.

How wonderful it all is! And we can all be part of it by keeping the covenants we have made, by living the gospel and really taking part in church activities, and by being prepared to give that extra bit. Then the next ten years will show even greater improvements than the last ten.

Let us all make this year a year of personal achievement, one that we can look back on as being full and happy because it was spent in working for the Church and for the furtherance of our Father's kingdom.

There is no greater joy or greater reward than time spent in service to the Lord. May we all strive to do our part.

George Woodgate
South Coastal District President

MISSIONARY ACTIVITIES

British Mission

ARRIVALS :

January 16, 1962

Gerald Dwight Blackburn, from Emery, Utah, to Somerset.
Henry Arthur Gwilliam, from Sacramento, California, to Gloucester.
Thomas Henry Atkins, from Cardston, Alberta, Canada, to Reading.
Gerald Vard Coleman, from Cardston, Alberta, Canada, to Gloucester.
Paul Jay Pickett, from Idaho Falls, Idaho, to North London.
Ronald Keith Legge, from Cardston, Alberta, Canada, to Portsmouth.
James Mack Richards, from Salt Lake City, Utah, to Rochester.

January 17, 1962

Erna Lee Searle, from Salt Lake City, Utah, to Rochester.
Wilford Boud Burton, from Salt Lake City, Utah, to Bristol.
Herbert Joseph Oborn, from Midvale, Utah, to Dover.
Harold Thomas Blair, from Salt Lake City, Utah, to Central London.
David Sherman Young, from Salt Lake City, Utah, to Essex.
Robert Jerome Bardsley, from Ogden, Utah, to Southampton.
Thomas Richards Valle, from Salt Lake City, Utah, to East London.
Richard B. Davis, Jr., from Tremonton, Utah, to Essex.
Bryce Burton Stewart, from Ogden, Utah, to Croydon.

RELEASES :

Larry Napoleon Cook, from Salt Lake City, Utah. Districts laboured :
Central London, Welsh, South Coastal, Mission Office, Essex. Travelling
Elder, Supervising Elder of Essex District.
Gerred Lewis Pugh, from Salt Lake City, Utah. Districts laboured :
Norwich, Mission Office, Plymouth. Travelling Elder, Supervising Elder
of Plymouth District and Managing Editor of *Millennial Star*.

Central British Mission

ARRIVALS :

January 23, 1962

Keren Hillman, from Wales, to Mission Home.

January 31, 1962

Benjamin Frederick Boulough, from Salt Lake City, Utah, to Northampton.
Ruth Ann Clawson, from Salt Lake City, Utah, to Newcastle.
Hubert Isaac Lambert, from Farmington, Utah, to Chester.
James Marlow Rasmussen, from Paramount, California, to Norwich-Ipswich.
Benjamin Behunin, from Salt Lake City, Utah, to Boston.
Doyle A. Holdaway, from Deweyville, Utah, to Malvern Hills.

APPOINTMENTS :

January 8, 1962

Max P. Brough appointed Supervising Elder of Merthyr Tydfil.

January 15, 1962

Barry M. Richards appointed Travelling Elder.
Richard W. Cahoon appointed Supervising Elder of Malvern Hills.

January 16, 1962

Joseph Evans, III, appointed Supervising Elder of Birmingham.
Michael M. Frame appointed Mission Accountant

January 31, 1962

Perry G. Fitzgerald appointed Special Assistant to President.
Barry M. Richards appointed Supervising Elder to Sherwood.
Alfred E. Olpin appointed Travelling Elder.
Cyril J. Kershaw appointed Travelling Elder.

RELEASES :

Julia T. Allan, from Salt Lake City, Utah. Districts laboured : North London,
Norwich, Nottingham, Sherwood and Potteries.

North British Mission

ARRIVALS :

January 16, 1962

Larry J. Sanford, from Springville, Utah, to Sunderland.
David Lynn Curtis, from Salt Lake City, Utah, to Blyth.
Donald Douglas Jensen, from Provo, Utah, to Burnley.
Stephen Leslie White, from Salt Lake City, Utah, to South Manchester.
Gordon Lee Robbins, from Springville, Utah, to Gateshead.

APPOINTMENTS :

January 6, 1962

Michael Best appointed Supervising Elder of St. Helens.

January 15, 1962

Ivan McKay Heaton appointed Second Counsellor in Mission Presidency

January 17, 1962

J. Terral Jensen appointed Supervising Elder of Liverpool.
David Payne appointed Supervising Elder of Bradford.
James Gilms appointed Supervising Elder of Leeds.
Stanley West appointed Supervising Elder of Sheffield.
Calvin Sumsion appointed Travelling Elder.
Floyd Young appointed Travelling Elder.
Richard Chase appointed Supervising Elder of Grimsby.
Laron Waite appointed Supervising Elder of Middlesbrough.
DeVay Thatcher appointed Supervising Elder of Stockton.
Clyde Pearce appointed Supervising Elder of Sunnside.
Donald Call appointed Supervising Elder of Shields.
Richard Andrews appointed Supervising Elder of Gateshead.
Rex Wilkinson appointed Supervising Elder of Blyth.
Michael Burdett appointed Zone Counsellor.
John Watkins appointed Mission Secretary.
George Mote appointed Supervising Elder of North Manchester.

RELEASES :

March 29, 1962

William Michael Burdett, from Ogden, Utah. Districts laboured : Irish,
Leeds, Mission Office, Lake, Newcastle. Middlesbrough. Editor of
Publications, Travelling Elder, Supervising Elder of Middlesbrough
District, Zone Counsellor.

March 28, 1962

Diane Whitaker, from Salt Lake City, Utah. Districts laboured : Durham,
Glasgow, South Glasgow, Mission Office, Lake, Blackburn, Newcastle.
Secretary to Mission President.

Scottish-Irish Mission

ARRIVALS :

January 8, 1962

Florence May Robertson, from Perth, to Central Glasgow.

January 12, 1962

Jessie Wehster, from Elgin, to East Glasgow.

January 13, 1962

Rodney Blair Wood, from Montpelier, Idaho, to Paisley.

January 31, 1962

Sharon Elizabeth Allington, from Salt Lake City, Utah, to Kirkcaldy.
Keith Aaron Allred, from Brigham City, Utah, to West Edinburgh.
William Wood, from Clifton, Idaho, to South Glasgow.
Carl Devon Blad, from Salem, Utah, to Rutherglen.
DeLoy Lamar Dennis, from Provo, Utah, to Dundee West.
John Michael Downs, from Ogden, Utah, to Dumbar-ton.
George Charles Herbert Gross, Jr., from Anola, Manitoba, Canada, to West
Edinburgh.
Melvin Earl Jackson, from Glendale, Utah, to Central Glasgow.
Robert James Larsen, from Salt Lake City, Utah, to Falkirk.
Rodney Arthur Lowen, from Fair Oaks, California, to Easterhouse.
Norman Gavid Monk, from Richmond, California, to Dundee East.
John Timothy O'Reilly, from Salt Lake City, Utah, to Dundee East.
Carol Ray Reid, from Las Vegas, Nevada, to Clyde.
Gail Saunders, from Ogden, Utah, to West Edinburgh.
Ian Ross Shields, from Cardston, Alberta, Canada, to Falkirk.
Dale Theron Smith, from Salt Lake City, Utah, to Easterhouse.

APPOINTMENTS :

December 9, 1961

Paul W. Kirkpatrick appointed Assistant to Mission President, Auxiliary
Co-ordinator
Jerold Irving Gallacher appointed Mission Printer.

January 9, 1962

Linda Andrews appointed Travelling Sister.
Carina Rollins appointed Relief Society Secretary.

RELEASES :

March 1, 1962

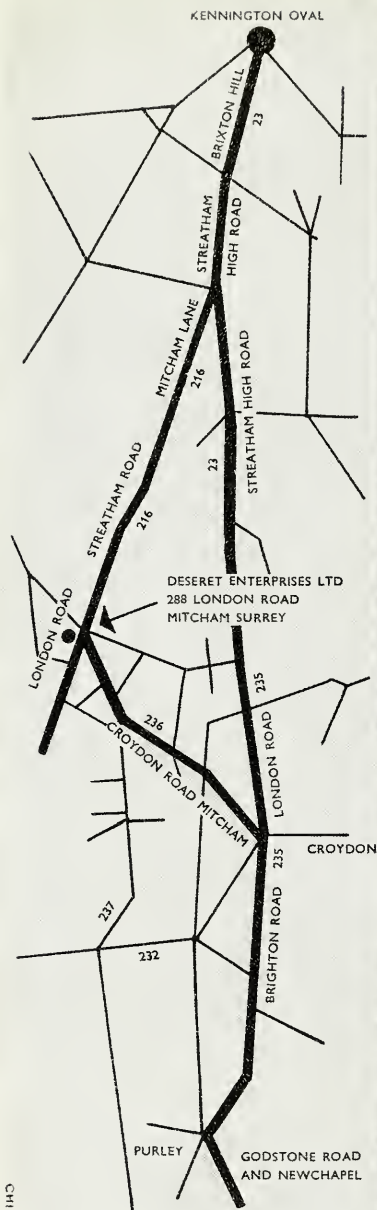
Frank Hillis, from Belfast, Northern Ireland. District laboured. Falkirk.

March 15, 1962

Lynn Thomas Lowe, from Springville, Utah. Districts laboured: Sheffield,
North Manchester. Londonderry, Airdrie, Montrose, North Scotland,
Central Glasgow, Clyde. Travelling Elder, Supervising Elder of Montrose
District, Supervising Elder of North Scotland District.

March 20, 1962

Roby Gene Cook, from Salt Lake City, Utah. Districts laboured : Preston,
Mission Office, Falkirk, Hamilton



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